

The Sabbath Recorder

New Soviet Tactics To Combat "Poisonous" Religion

The Soviet Press has been too willing in carrying out the program of ridding the nation of religion. It is now being cautioned to use more moderate words, and not speak of religious gatherings as "gangster meetings" or "wasp's nests." The papers are to discontinue filling their pages with unfounded reports of immorality among the clergy. Pravda, in a four-column editorial urging this new moderation tactic, recalled the recent advice of Premier Khrushchev: "Being atheists does not give us a right to insult the religious feelings of churchgoers."

While it stressed that "only educative methods are permissible, along with careful supervision to ensure that the clergy obeys Soviet laws," Pravda cited newspapers which, it said, are properly promoting the party's "final aim — the liberation of all citizens from the poisonous influence of religion."

—E. P. S.

Accessions

Shiloh, New Jersey

By Baptism:
Donna Harris
Judy Nieukirk
Valerie Robinson
Joan Schaible
Patricia Ann Wendell
Everett G. Dickinson
David G. Schaible
Mrs. Barbara Davis

By Letter:
Donna Gray Williams
James Williams
Harry Crane

Marriages

DeRoo-Shaw.—At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath afternoon, March 4, 1961, Elmer DeRoo and Mrs. Ethelyn Shaw, both of Canisteo, N. Y., were united in marriage, the Rev. Hurley S. Warren officiating.

Taylor-Gregory.—Martha Gregory, daughter of Mr. and Mrs. Jack Gregory of Arcadia, and Mr. Lewis Taylor of Glendale, Calif., were united in marriage at the Seventh Day Baptist Church in Los Angeles, Calif., by the bride's pastor, the Rev. Francis D. Saunders, February 4, 1961.

Obituaries

Andrews.—Mary Wheeler was born Feb. 22, 1872, to Rev. Samuel R. and Sofia F. Wheeler on Seventh Day Lane near Nortonville, Kan., and died Feb. 17, 1961, at Boulder, Colo.

She was the last surviving charter member of the Seventh Day Baptist Church of Boulder, organized in May 1893. On Sept. 20, 1893, she married a Milton College classmate, Darwin M. Andrews. Mr. Andrews (1869-1938) was a world-renowned specialist in Rocky Mountain flowers, plants, and trees. He and Mrs. Andrews filled a large place in the life of the Boulder church. The attendance of university and community people at her memorial service point to her deep, though quiet, influence on the Boulder community.

Memorial services were conducted in her church with Pastor Emeritus Erlo Sutton and Pastor David Clarke presenting tributes to her. Surviving her are a son, Philip; a daughter, Mrs. Walter (Mildred) Steele; a brother, Herbert N. Wheeler, and a sister, Mrs. Clarissa Rasmussen, all of Boulder. There also survive several grandchildren and great grandchildren. Burial was in Mountain View Memorial Park at Boulder. — D. S. C.

Babcock.—Alvin Elverson was born in Paulding County, Ohio, Jan. 31, 1883, and died at Los Angeles, Calif. Nov. 15, 1960.

Surviving Mr. Babcock are his wife, Mrs. Edith R. Babcock; a daughter, Mrs. Rowena McIntosh; and a grandson, Harry McIntosh, all of Rosemead, Calif.; a sister, Jenette Riland of Los Angeles, Calif.; a brother, Edmund, of Florida, and a nephew, Francis Sloan, of Riverside, Calif.

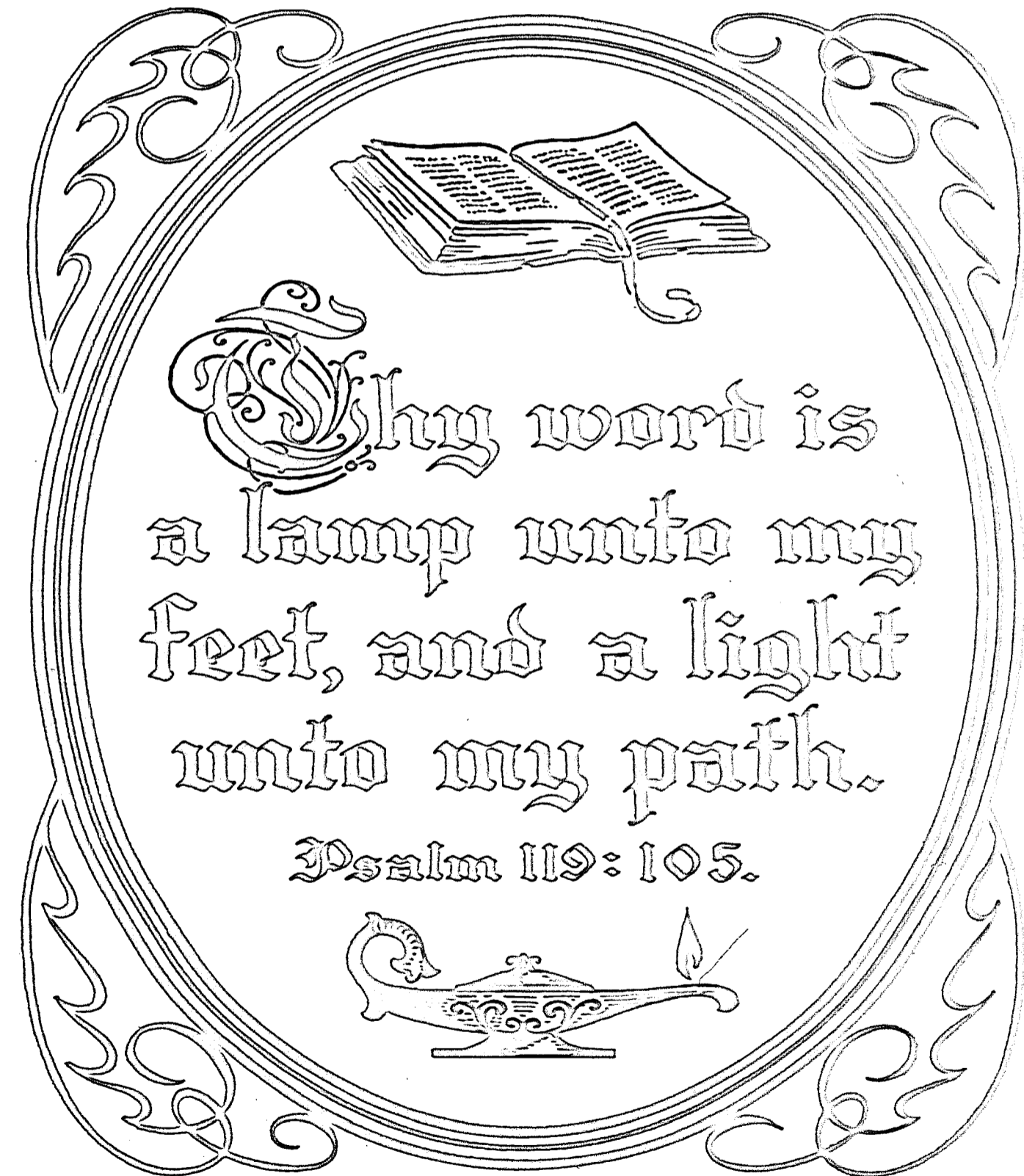
Funeral services were held at M. H. Simons & Co. Funeral Home, in Riverside, Calif., with the Rev. Francis D. Saunders officiating. Interment was in Olivewood Cemetery. — F. D. S.

Weaver.—Helen Robinson Dunham, was born at Pike, N. Y., in 1899, and died at Bethesda Hospital, North Hornell, N. Y., March 17, 1961.

She married William Edward Dunham and lived for many years in Andover, N. Y. Mr. Dunham died in 1939. She was married to Clarence Weaver in 1955, and lived the past few years in Alfred Station, N. Y. Recently she became a member of the Alfred Station Seventh Day Baptist Church.

Survivors include her husband; three sons: Charles and Robert Dunham, both of Andover, and William Dunham of Bellprie, Ohio; two stepdaughters, Mrs. Beatrice Lorrow of Almond, N. Y., and Mrs. Barbara Dickerson of Addison, N. Y.; a sister, Mrs. Leslie Weaver of Tonawanda; a brother, Edwin Robinson of Warsaw; and eight grandchildren.

Funeral services were held at the Alfred Station Seventh Day Baptist Church, Pastor J. Paul Green officiating. Burial was in the Alfred Rural Cemetery. — J. P. G.



The Sabbath Recorder

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Tomorrow's Leader Is on Today's Campus

What kind of leadership is being developed on today's campus? All kinds, of course. But is there enough emphasis on producing dedicated leadership of a kind that will go into foreign countries at a sacrifice and help the people of underdeveloped nations to achieve their potential? It would seem at first glance that President Kennedy's Peace Corps is meeting with a tremendous response. He is calling for young Americans skilled in education, health, agriculture, architectural engineering, industry, etc., to go out to Africa, Asia, and Latin America to work and to lead those nationals into a better standard of living.

Inter-Varsity Christian Fellowship calls attention to the fact that the President's idea is good and far reaching — but not far reaching enough. We quote from a recent circular letter:

We have seen nations become literate and educated but still remain pagan. Too often nationalism has become their religion and communism their political choice, for they had never been introduced to the Prince of Peace, who only can change man's heart and character so that he truly will seek peace and make him love his neighbor. I question whether there really is as great a desire to "serve and be involved" as the President thinks, for recently when UNESCO sought some 300 teachers for Africa, only 151 offered their services, and not one of them an American. Perhaps the romance and glamor of the Peace Corps may change this.

What is needed is youth dedicated to a purpose that is greater than higher living standards. To develop such leadership on today's campus calls for the help of every organization that sees the need, every professor who is a Christian, and every parent who is concerned for the Christian motivation of his son or daughter during those critical college years.

Experience shows that a life that is lived without the perspective of eternity is neither complete nor well motivated. Many who think now that they would like to join something like the Peace Corps, will find their enthusiasm soon flagging unless they have Christ in their hearts. A recent cartoon pictured a young man seated in his convertible and saying to the minister standing beside the car, "I've got great enthusiasm; give me a cause."

Our colleges are being pressured to

produce highly skilled scientists. There is evidence that this materialistic trend is cutting down the proportion of young men and women preparing for a lifework that is distinctly Christian. One organization, completely interdenominational in character, is working quietly in small groups in a great many colleges and universities to conserve or engender a spiritual life that will sustain the young people as they go forth to serve in tomorrow's world. Inter-Varsity Christian Fellowship has been sponsoring something similar to the Peace Corps since 1948. From the colleges where IVCF has had its chapters many have gone out with a real purpose. The organization is in contact with 900 men and women who are living their lives as non-professional missionaries and proving themselves to be of great help to the full-time missionaries sent out by denominational and faith boards.

Let us pray for the development of tomorrow's leader on today's campus. We cannot leave that task to any single organization, institution, or professor; we must work together for the highest ideals and motivation.

Fast Flying and Fast Living

The majority of us are not technicians or physicists. We rather slowly change our conceptions of fast flying. In our ordinary realm of experience we think of rushing air as having a cooling effect. The faster one drives in his convertible on a hot summer day the cooler he feels. By a similar token a high percentage of people think that fast living is refreshing.

Now we begin to realize that there is a point of speed at which the rush of air produces heat rather than coolness. The X 15 rocket ship flying through the earth's atmosphere at presently tested speeds is heated by air friction on the surface to 700°. We are told that if it reaches its maximum speed capacity its skin temperature will go up to 1000°, which poses one of the major problems for manned flights at high speeds within the atmosphere of our planet. By now we have become quite accustomed to hearing about the re-entry dangers of

MEMORY TEXT

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. Job 19: 25.

space ships. Rockets are in safe orbit if they do not come within 100 miles of the earth. If the orbit brings them even into the extremely rarified air of such elevations they can stand the intense heat only a short time. The metal turns to ashes.

We can be thankful for the mass of scientific knowledge that can now be accumulated and used by those who devote their major attention to flight through space and greater speeds through the air. The scientist, however, has no better answer to the problem of fast living on the earth's surface than the man without scientific training. With infinite care they limit the speed of the X 15 to safeguard the life of one man in a machine. But the scientists themselves (along with businessmen and playboys) come to untimely deaths from heart failure brought on by disregard of the Ten Commandments — God's speed law.

The preachers of a former generation may have put undue emphasis on the fires of hell that are reserved for those who disregard the divine laws for godly living. They had the Bible on their side and their motive was saving people from sin. Every generation wants to experiment with fast living (sin) but the experimentation is not scientific; no reports come back from the other side of death. It should now be much easier than in previous generations to project ourselves from the temporal to the spiritual realm. If 3,000 miles per hour in earth's atmosphere makes metal red-hot, and fast living burns out life at an untimely age, who can say that the all-wise God withholds retribution in the afterlife for those whom He has repeatedly loved and warned? We may be no nearer than ever to a human understanding of the location of heaven and hell, but our knowledge of earth and its laws may well illustrate that the fires of hell are closely connected with our life on earth — which we have known all along.

EDITORIAL NOTES

Lone Sabbathkeeper Advice

Vocational Committees of the Seventh Day Baptist General Conference during the past generation and more have been known to become discouraged in their efforts to find positions for lone Sabbathkeepers in communities where there are churches of our faith. It is encouraging to note that not all such efforts end in failure. Take the case of the family in Eastern Pennsylvania that only occasionally found it possible to attend services in a North Jersey or a South Jersey church. Although not Seventh Day Baptists by background, they were interested in our distinctive doctrines and church polity.

Word has come to the Sabbath Recorder that the head of this family is now associated with a new Boulder, Colo., appliance sales and service organization. He is qualified as a vacuum cleaner service mechanic. The pastor writes that the family of four attends church regularly and provides helpful leadership. It is a long move from Pennsylvania to Colorado, but people do make long moves in this day. The good advice is the often repeated suggestion that if you are considering a move do your best to locate in a community where you can bring up your children in a Seventh Day Baptist church. We might add also that there are people who would like to do what they reasonably can to help you in this sort of problem.

We Are Growing Old

Yes, all of us are happy to say that the Lord is adding years to our lives and allowing us to enjoy the blessings He so freely gives. The Sabbath Recorder is growing older, too. A group of visiting intermediates touring the Seventh Day Baptist building recently checked the dusty packages in the basement and noted that wrapped copies of the Recorder on the shelves date back to about 1845. There are other evidences of a long history of usefulness.

From Alfred Station a lady sends in two subscriptions. She tells about her mother who, after her marriage found the Sabbath by reading her Bible. At once

she subscribed to the Sabbath Recorder and read it all her life. Our correspondent goes on to say that when she was married in 1902 the Recorder was sent to her and her husband on trial. When the trial subscription expired, they started taking it regularly and have never been without it. "I am 89 years old and do not see well," she adds, "but I still read all the Recorder. May the good Lord bless you in all your work."

Yes, our denominational periodical is among the oldest of religious journals in this country. Unlike its readers, it has a way of renewing its youth constantly with new contributors expressing their convictions on old truths. The idea of trial subscriptions to introduce the paper to new homes and other prospective readers is apparently quite old. These glimpses back into the days of our denominational ancestors help us to appreciate the responsibility of giving voice to our cherished tenets of faith.

Unity Means "Back to Christ — Not Rome"

A prominent German Lutheran theologian has emphasized that the road to Christian unity is a "road back — but it is back to Christ and not back to Rome."

"The Biblical allusion to one flock under one shepherd refers only to Christ Himself and not to the Pope," Bishop Herman Dietzfelbinger, chairman of the Lutheran World Federation's Commission on Inter-Confessional Research, told a recent meeting in Stuttgart, Germany.

"Luther's ecumenical goal was back to Christ alone, to the Holy Scriptures, to faith and truth," he declared, in contrast to the position of the Roman Catholic Church which "demands distinctly, plainly and clearly the return to Rome (and) refuses to acknowledge that it, too, can be at fault and commit errors."

He added that plans for the Second Vatican (Ecumenical) Council make it "quite clear that Rome understands 'ecumenical' only in the sense of Roman Catholic."

EPS, Geneva.

A Record of Your Accounting

By Kenneth Morse*

Only a few days remain in which to complete Form 1040 or its equivalent and send it along with your payment — and perhaps a protest — to the collector's office where the returns are due. "Return" seems to be the wrong word to apply to a yearly exercise that sees much go out and very little return.

Most people look on complicated tax forms as a modern curse. They may yearn for a day when life was simpler. But now a professor of Semitic languages tells us that income taxes were also a headache five thousand years ago. He has been reading the records on clay-baked cuneiform tablets found in lower Babylonia and dating back to the third millennium before Christ. Many of these come from the area around the ancient city of Ur, where Abraham grew up. Long before his time the Sumerians had developed highly complicated systems of bookkeeping and accounting. Later studies of the tablets may reveal more about the nature of their economy.

But even if it should turn out that one of the reasons Abraham left Ur was to avoid more income taxes, we can be certain he did not escape from the necessity of accounting to someone for the way he used his resources. Surely one result of the vision of God that lured him on was the recognition that these material resources were gifts of God and, therefore, to be used wisely for His glory. Such a realization should always accompany an act of faith. And indeed there are evidences that Abraham at least, if not all of his descendants, learned to be accountable to God. It is a lesson that the people of God so easily forget.

All of this has bearing on the way we fill out Form 1040 in this particular year of the Lord. Some of us find it difficult

* This article appeared as an editorial in the Church of the Brethren Gospel Messenger (April 8, 1961). On several other occasions the editor has graciously given us permission to reprint thoughtful editorials from his pen. Here we find a combination of information and challenge.

to hand over hard-earned money for purposes that we cannot endorse. If we must pay tribute to Caesar and his warlike program, we will do so under protest. But our duty is not completed when we argue with the government about its stewardship; we need also to account for our own. And it may be easier to grumble about paying Caesar his due than to be cheerful about rendering to God what is God's.

What, in other words, does your income tax return say about your accounting for the gifts God has given you, for the talents entrusted to you, for the resources placed in your hands? Your itemized contributions are one indication, but the use of your other properties is just as much a part of your stewardship before God. The question is not whether you cheated or overpaid the Federal Government, but rather whether you render such an accounting that the Judge of us all can say, "Well done, good and faithful servant."

India Welcomes The Christian World

By Metropolitan Juhanon Mar Thoma, of the Mar Thoma Syrian Church of Malabar, a president of the World Council of Churches.

When the World Council of Churches holds its Third Assembly in New Delhi, India, November 18-December 6, it will come to a centuries-old civilization — to a land which has given birth to and nurtured many of the world's religions.

Christianity in India has been long looked upon as an exotic plant introduced by Western missionaries. This is because the outside world, cut off as it was by mountains on one side and the sea on the other, did not know for many centuries that the Church existed in South India at a very early date. Yet tradition records that St. Thomas founded the Church there, and the sixth century historian Cosmas reports that he discovered churches in Ceylon, Quilon and Konkan during his travels, an indication that they existed long before his time.

Of the churches which Cosmas saw in his travels, only those in Quilon on the

Southeast coast have survived. While the decline of early Christianity may be partially attributed to Muslim invasions, the major cause lies in the fact that the Church did not make a sufficient impact through missionary endeavor and other activities.

There is also the feeling in many quarters in India that Christianity is a Western religion. But this assembly should help the Indian churches to feel their oneness with churches in other lands. It will show Indian believers that in Christ there is no East or West, that the treasure of many cultures has been offered in homage to Him.

The merger of the World Council of Churches with the International Missionary Council at this historic session will have special significance for the Church in India. For this event will indicate to the entire world that evangelism must always be an integral part in the life of the church, and can never be a mere "extra."

The Church must fulfill its mission to bring light to the world by bearing witness to her Lord, as the Scriptures command.

At the same time, the churches of the world can learn something from the spirit of religious toleration that has inspired the people of India. Western churchmen can learn from them the meaning of living together and learning from one another. It may be noted that the formation of the Church of South India through a merger of several denominations (including Anglicans) is without parallel in the West. Unfortunately, the spirit of accommodation and comprehension which made this possible has, at the same time, given rise in India to many syncretistic religions, which attempt to reconcile conflicting beliefs to the jeopardy of them all. Christianity must be aware of the dangers inherent in syncretism.

These are but some of the things which India can teach the world as it joins in the common search for good will and peace. So it is that the Church of India prays that the forthcoming assembly of the World Council of Churches on Indian soil may be an occasion for realizing anew

the meaning of the self-offering of our Lord as the Light of the World.

It was the Danish mission that first sent workers to India at the rise of the modern Protestant missionary movement. The first Danish workers, Ziegenbalg and Pluetschau, arrived in Tranquebar in July, 1706. But for some reason the Danish mission enterprise in Tranquebar gradually declined.

However, the honor of being the father of modern Protestant missions in India belongs to William Carey, Baptist, of England. It was the work of Carey, along with that of Marshman and Ward, which inspired other missions to extend their work to India. Their contributions to the uplift of India are acknowledged throughout the country. However, their activities have also indirectly contributed to the resurgence of indigenous religions, the adherents of which reject the religious propaganda of the missionaries. But today even smaller Christian bodies, including the Pentecostal and Plymouth Brethren, are represented throughout the country.

While missionary activity has not been affected by the achievement of national independence, a break with this policy may be expected. This may result in fewer foreign missionaries coming to India and in the reduction of foreign aid to churches which have not yet fully become self-governing, self-supporting and self-propagating.

Indian Lessons in Search for Peace

It is in such a climate as this that the World Council will meet in New Delhi. The Indian Church has invited the World Council of Churches to hold its assembly there, and the government has assured the visiting church leaders of its welcome.

The Church of India is certain to receive great impetus with the coming of this world-wide assembly to its land. While there are many obstacles to overcome, unity talks are being earnestly carried on in North India, South India and Ceylon. It is certain that the World Council with its 178 member churches will give added zest to these union proposals.

The call to unity will be heard in other areas of the church's life as well. For example, the caste system has been

Informative Radio Series

Announced by NCC Broadcasting and Film Commission.

Pilgrimage, the program that won the George Washington Honor Medal Award from Freedoms Foundation of Valley Forge for its outstanding series of discussion programs on "Christianity and Communism," began another timely series of conversations April 9 on the question: "Pilgrimage Toward a Just and Lasting Peace." Dial ABC Network, Sundays, 10:00-10:25 p.m. ET. (Except in the New York area where it is heard over WABC Sundays, 9:00-9:25 p.m.)

Don Goddard acts as host for this series, and interviews two guests, one drawn from the church and the other a prominent lay expert on the topic under discussion.

Remaining topics in the series are:

"Is Disarmament Practical?" The arms race; nuclear policy, etc.

"Daily Bread and Peace." The economic problem on a world scale.

"The Population Explosion and Peace."

"Human Rights and the Dignity of Man."

"International Institutions." Not only the United Nations and the Foreign Policy Association, but also organizations in other countries and the churches.

"Psychological Aspects of Peace."

"International Law and the World Court."

"Public Support." What you can do.

"New Ideas and Organizations." What new approaches should be made.

"The American Image and Cultural Impact Abroad."

"The World Religions and Peace."

What is the attitude not only of Christianity and Judaism, but also of the great religions of the East.

hampering the development of Indian life for centuries, and while it is now legally abolished, it is by no means dead. Even the church is not free from the evils of this system. It is therefore to be hoped that this fraternal gathering of people of all nations and colors will prove to be an object lesson for the Indian Church.

Stewardship of Talent — An Aid to Spiritual Growth

By Helen S. Thorngate,
Monterey, Calif.

When I was in high school one of the girls in our group had a very sweet voice. Her mother was very proud of it, not allowing her to sing out-of-doors, out in the night air, or at parties and ball games when the rest of us were gayly singing and shouting. We forgot that she could sing, and now that I stop to think about her, if she ever made anything of her voice later we never heard of it. Somehow talents are tough attributes — they can take a lot of abuse and even misuse, but disuse is fatal to their growth.

I suppose a talent is any more-than-ordinary ability one has and it becomes a spiritual asset when it is used to the glory of God and the betterment of mankind. We usually think of the more spectacular abilities when we declare, "I have no talent," forgetting that the world is chock-full of garden-variety talents. It may be cooking or carpentry, hairdressing or ball playing. It may be the ability to articulate a prayer or add columns of figures with enjoyment. It may be that one has the "gift of gab," as we used to say of a person who could put his ideas into words easily. Or on the other hand, it may be the lovely talent of "listening." Whatever the talent, it does not grow in a vacuum; it must be used and nurtured and dedicated if it is to contribute to the spiritual growth of its owner. To draw out the service of the talents of its members should be the challenge of all workers in the church. A bake sale of the Ladies Aid may be a pain in the neck to one woman (who should serve in some other capacity without criticism) and a gift to God for another who would be aghast at being elected society treasurer! We should become adult enough to learn what we can do well and not be envious of others whose service seems more important to the Kingdom.

Even our gravest faults may be transformed into talents when our repentance is put to service. The drunkard who regrets and manages to turn from the

solace of drinking is in a position to provide help to other alcoholics that no one else can do. The sinner who repents has an understanding and sympathy for sin's victims that can be put to fine spiritual use, and thereby to his own spiritual blossoming.

It has interested me to note, especially in small towns, what a large and respected part a minister plays in the carrying on of a healthy community — actually often far above the intellectual equipment of the man himself. The dedicated minister gives without self-consciousness to the community life and grows as he does so in the enlargement of his own spiritual understanding. This could be true for all of us. Every experience, every facet of life, has the possibility of being used by God if we but allow Him to guide us in its sharing and witnessing. But unless we dedicate some real time from our materialistic pursuits for cultivating and developing our particular talent to be "lent to the Lord," we may as well forget we have it.

Texas Baptist President
Praises U. S. President

James H. Landes, president of the Baptist General Convention of Texas, has alternately praised President John F. Kennedy for his stand on separation of church and state and chided the Roman Catholic hierarchy for trying to conquer the United States for its own purposes.

As part of the Roman Church's strategy, Landes listed "the skillful public relations of the priesthood, the pains that the hierarchy takes to present a good front while covering up its shortcomings, the influence which the hierarchy exerts upon the motion picture industry and all communications media, and its successful maneuvering to place all who differ with its policies in the bigots' corner."

Landes said that the problem is not with the Roman Catholic people, however. "We must love our neighbors — our Catholic neighbors," he said, "but when it comes to the matter of priestly strategy, it is imperative that we be informed."

— Baptist Press.

MISSIONS — Sec. Everett T. Harris

Dr. and Mrs. Victor Burdick Furlough Plans

Tentative plans have been approved for Dr. and Mrs. Victor Burdick and little son to return to this country on furlough, arriving about July 24. They will probably visit Dr. Burdick's family at Waterford, Connecticut, for a few weeks before attending Conference at Amherst, Mass., August 14-19.

Following Conference, it is expected that our missionaries will visit Mrs. Burdick's family on the West Coast, visiting Los Angeles, Riverside, and Calipatria.

Following this, a plan is being considered whereby Dr. Burdick will serve for several months as "surgery assistant" in the Community Hospital of Battle Creek, Michigan. Dr. LeRoy DeLand is currently working out the plans for this "tour of duty at Battle Creek."

It is hoped that the Burdicks may be able to make occasional visits to Seventh Day Baptist churches of Northern and North Central Associations during the weekends of their stay in Battle Creek. Other churches may be visited before and after Dr. Burdick's association with the hospital in Battle Creek.

Executive Committee Meeting At Makapwa, Nyasaland

The Executive Committee of the Nyasaland Conference of Seventh Day Baptist Churches met early in January, 1961, and considered matters relating to the work of Seventh Day Baptists. Those present were Pastor David Pearson, chairman, Dr. Victor Burdick, Miss Joan Clement, school principal, Miss Barbara Bivins (replacing Miss Sarah Becker), Pastor N. Goman, Pastor L. Mungoni (replacing temporarily Pastor N. Nothale), Pastor C. Lozani (replacing temporarily Pastor G. Kanyenya). Mr. Otrain B. Manan served as secretary of the Executive Committee and sent a copy of the minutes of the meeting to the Missionary Society.

The need for better African housing was discussed and it was agreed that an emphasis should be placed on this matter. Chairman David Pearson has written that

the need for more and better housing for African leaders residing at Makapwa is apparent. The Holland churches have given funds which will be used for building one such home. He adds, "We also want to start other dwellings soon."

The Executive Committee minutes state, "With a desire to put more planning of the development of the mission work in the hands of the African members, it was decided to appoint a committee composed of European and African members. The following were the members chosen: Pastor D. Pearson, Dr. V. Burdick, Miss J. Clement, Pastor L. Mungoni, Preacher N. Goman, Pastor L. Kawere, Preacher O. Manan. The first work of this committee will be to plan the budget for 1962 of all mission departments."

The World Day of Prayer was discussed and the program papers for this day (February 17) were passed on to the pastors for their use. "It was agreed that the mission should order many copies for 1962."

It was decided that the Central African General Conference for 1961 should meet July 4-8. Pastor R. Mwangi was appointed president of Conference and Miss Sarah Becker was appointed vice-president.

Transportation Fund Begun For Jamaica Pastors

By Rev. Duane L. Davis

Among the matters discussed at the January Executive Committee meeting were plans for a Pastors' Transportation Fund to be set up. The October Conference Board had asked that such plans be made.

The pastors, who all must now use public transportation, except for the missionary van of the field supervisor, need to have a better means of getting from one church to another, and to our various communities. It is our "long-range plan" to be able to do something about this need.

The members of the Executive Committee themselves began the fund right during the meeting, reminding us of the time Sister E. Smikle laid down the first shilling for Maiden Hall School. Each person present gave monies toward the

start of the Transportation Fund. The treasurer was asked to keep a new account for this fund. Donations will be accepted.

The Executive Committee voted to ask the Young People's League to make the Transportation Fund a special project for the cause of Christ. We expect that you will be hearing more about this fund and the good it will do in the days ahead. Meanwhile let us encourage our pastors in their difficult job, as they lead us and the island to evangelistic efforts for Christ and His Kingdom.

A Prayer for Peace and Universal Agreement — 1661

"Blessed be Thy name . . . that though thy poor servant doth suffer in the account of the greatest part of this People as an Evil-doer, yet it is not so. . . Sweet and dear Father, thy poor Worm can now lift up his face with much boldness to thee, and is assured that he whom man hath judged, God hath justified. . . For thy dear Name's Sake remember all thy People in this land; Lord, remember all thy People in Scotland, and in Ireland, and all thy People up and down the countries; O Lord, thou hast a Remnant that fear thy Name, thou hast a Remnant that fear thy name in truth; good Lord, keep their hearts close to Thee, fit them for any trial, for any hard dispensation that may be coming upon them. Sweet and dear Father, cement thy People, let thy People's hearts be one; Lord, remove those controversies; Lord, close up all those Divisions; Lord, grant there may be no more rendering among thy People; O Lord, what differences there may be among thy People in respect of some circumstances in matters of Religion, I beseech thee for Jesus Christ's sake, that thou wouldest be pleased to knit their souls as one; O Lord, knit their souls as one, that there may be more love, and more peace, and more unity, and more universal agreement among thy own People. . ."

(Excerpts from the last prayer of John James spoken immediately before his execution — November 26, 1661.)

Eternal Life

By Luther E. Alexander
Junction City, Ore.

Jehovah's most precious gift to man is set forth in the following words: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 14-16).

The truth set forth in the foregoing verses is easily seen to be the central theme of the Gospel. Eternal life for the lost world is the objective, which is effected through the lifting up of the Son of God upon the Cross of Calvary. Four times in this Scripture we are informed that the believer will never be subjected to death; twice it is declared that he will not perish, and twice it is affirmed that he will have everlasting life.

Now, we know full well that the body perishes and returns to the dust of the earth "as it was" (Eccl. 12: 7). And if the soul perishes along with the body, as some contend, what then shall be done with some of the most positive and most precious of the Savior's utterances? There is no way to explain Christ's words if life is not carried on by means of the soul after the death of the body. Can we not safely trust Christ's own words: "Fear not them which kill the body, but are not able to kill the soul" (Matt. 10: 28). Note also the following comforting words: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death" (John 8: 51, 52).

The Jews doubtless thought Jesus meant that His disciples would not be subjected to physical death. The Pharisees believed in continued life by means of the soul after the death of the body (Josephus Antiq. 18: 1, 3). There is much in the Old Testament Scriptures to sustain this belief. The prophet Ezekiel declared, "When the wicked man turneth away

from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive" (Ezek. 18: 27).

The Soul Departs at Death

To Abraham, Jehovah had given the assurance that at death he should go to his people. Here are his words: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age" (Gen. 15: 15).

How comforting must have been the promise to Abraham that, after a long life, he should go to his fathers in peace! This promise indicates identity after death. Abraham went to a specific company, not merely to those who had departed this life. The question is frequently asked, "Shall we know each other there?" The declaration that Abraham and others were gathered to their people after death indicates not only identity after death but also the reunion of relatives for companionship; if not, why were they gathered to relatives?

We not pass to the record of the death of Abraham (Gen. 25: 7-10): "And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, . . . there was Abraham buried, and Sarah his wife."

Dr. Adam Clarke, in his celebrated commentary, has the following note on this Scripture: "Here it is expressly said, he (Abraham) was gathered to his fathers — surely not to the bodies of his sleeping ancestors, who were buried in Chaldea, and not in Canaan; nor with his fathers in any sense, for he was deposited in the cave where his wife alone slept; but he was gathered to the spirits of just men made perfect, and to the church of the firstborn, whose names are written in heaven" (Heb. 12: 23).

The record of Jacob's death is also very instructive; having called his twelve sons to his bedside, and having uttered a

prophecy concerning each of them, and after his blessing had been placed upon them, he said: "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite. . . . And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. And Joseph fell upon his father's face, and wept upon him, and kissed him" (Gen. 49: 27-33; 50: 1).

When the children of Israel were about to enter the Promised Land, Jehovah told Moses that he should not enter, but should go up on a mountain and view the land. "And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people" (Deut. 32: 48-50).

Saints in Heaven Now

Now, if Moses was taken to heaven, the same is true of his people to whom he was taken. And most Christians would agree that Moses was taken to heaven, since he was seen alive on the mount of transfiguration (Luke 9: 28-31) with Elijah, of whom it had been declared: "And Elijah went up by a whirlwind into heaven" (2 Kings 2: 11). Yes, we are aware that some deny that either Moses or Elijah were present at the transfiguration. They say that the scene was visionary, and that Moses and Elijah were fictitious. But is that clear reasoning? The scene was doubtless figurative, but the characters were real. Jesus was Himself the chief character, and was He not real? The two other men, who were declared to be Moses and Elijah, were certainly intelligent beings, for they "talked" with Jesus "of his decease which he should accomplish at Jerusalem." Can we be expected to believe that Jesus had this conversation with two men who did not exist?

When speaking of saints in heaven, we are frequently confronted with Christ's statement to Nicodemus (John 3: 13): "No man hath ascended up to heaven." This statement should not be torn from its context, which reads: "If I have told you earthly things, and ye believe not,

how shall ye believe, if I tell you of heavenly things?" Then follows the statement: "And no man hath ascended up to heaven." The thought is that there was no one present who had been up to heaven who could verify what He might say of heavenly things.

Some will bring forth the words of Solomon: "The dead know not any thing" (see Eccl. 9: 5, 6). But here again the context should be examined. Solomon speaks here of the body, not the soul. He says, "The living know that they shall die: but the dead know not any thing." The living do not know that the soul dies. Therefore the statement does not embrace the soul, which, in death, takes its flight to regions beyond. We get this thought from Psalm 90: 10, which reads: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

When the soul of the righteous takes its flight, it carries the essentials of eternal life; that is, life itself together with the mind and character of the person. A resurrection could not reproduce these essentials except as imitations, which would amount to nothing to us. It is not our purpose to minimize the importance of the resurrection, which will supply a glorious immortal body as an abiding place for the soul; and thus shall we be complete as twofold beings.

Far East Broadcasting Co. appears to be accomplishing great things. In a January letter the secretary outlines some of its needs for 1961. The following paragraph may help us to extend our horizons:

The main goal, however, for 1961 is "Operation Capacity." These 15 radio transmitters which God has supplied must be operated to their maximum efficiency. Together they are capable of covering three-fourths of the world daily with the message of Christ. Their hours of operation must be increased from the present broadcast schedule of 91 program hours per day to 140 program hours daily. To this challenge many of you are already responding. Can we believe God for the production of the programs and the finances necessary to accomplish this goal? Has God not said, "As thy faith so be it unto thee"?

Young Adult Pre-Con Retreat

Place

Lewis Camp, Ashaway, R. I. — in the heart of the land where our earliest Seventh Day Baptist churches were organized — a hallowed spot.

Time

August 9 to August 13, 1961.

Fee

\$14.00

Who

Any young adult between the ages of 20 and 45 years.

Theme

"Frontiers of Faith"

Program

Inspirational worship, singing, study, discussion, campfires. Feature recreation: Ocean swimming. There will be other recreation.

Staff to date

Director, Rev. Alton L. Wheeler, veteran camper and honored pastor of the Riverside, Calif., Seventh Day Baptist Church.

Mrs. R. T. Fetherston, now executive secretary of our denomination.

Rev. Leon R. Lawton, missionary to Jamaica, and acting pastor of the Lost Creek Seventh Day Baptist Church.

Mr. J. Paul Green, soon to be ordained pastor of the Alfred Station Seventh Day Baptist Church, and chairman of the Youth Work Committee of the Board of Christian Education.

Sleeping Quarters

A dormitory and tents. Any married couple wishing private quarters may bring a tent. Cots will be furnished; campers to furnish bedding.

How Important?

It is our aim for the Young Adult Pre-Con Retreat to be the "High Spot" in your religious year. We are confident that this year will be the best ever.

The testimony of those who have attended the first two retreats reflects their sincere wish to return.

We honestly believe that you won't want to miss this "once-a-year" experience. Come and deepen your faith and find support for your Christian ideals.

Who Sponsors It?

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education.

New England beckons. Climax your summer with the Fun, Fellowship, Friendliness of **FRONTIERS OF FAITH** — your annual Young Adult Pre-Con Retreat.

Opposes Aid to Church Schools

Reasons for the opposition of the National Council of Churches to Federal aid to non-public schools were presented March 16 before a House of Representatives committee in Washington, D. C.

Representing the council's General Board, the Rev. Dr. Gerald E. Knoff gave his testimony to the General Education Subcommittee of the House Committee on Labor and Education. Dr. Knoff is executive secretary of the council's Division of Christian Education.

Testifying on the basis of pronouncements on public education which the Council has already made, and which he presented to the committee, Dr. Knoff explained that its opposition to aid for church-related schools applied equally to those supported by Protestant churches, both in and out of the council, as well as to Roman Catholic and Jewish institutions.

"Nothing is more clear," he declared, "than the likelihood that if substantial grants or loans to church-related elementary and secondary schools were made possible, many religious denominations would come to the conclusion that they, too, should step forward to the public treasury and claim what they would consider their share of Federal funds."

Dr. Knoff cited other dangers forecast by the General Board. These include the possibility that those seeking to avoid desegregating public schools would use such Federal funds to build segregated private schools. Another danger, he said, would be the diversion of the already inadequate resources available for public education.

Warning that Congress could pass legislation "whose practical results would

be the shattering of the American public school system as we know it today," Dr. Knoff emphasized that this would "impair American democracy by the increasing fragmentation of education, with its inevitable result of cultural segregation."

Dr. Knoff concluded: "Let all our schools be strengthened — the public schools by the increasing support of all our legislative units, local, state, and Federal, and our religious schools by those who believe in them, govern them, and support them by loyalty, gifts and prayers. Let us, however, keep those two types of support, both of tremendous importance to the welfare of the nation and its free institutions, separate and uninvolved one with the other."

Dr. Knoff referred in his testimony to pronouncements made by the General Board of the National Council on Feb. 22, 1961, May 18, 1954, and Dec. 1, 1955.

After describing the constituency of the National Council and its 38,000,000 church members, Dr. Knoff disclaimed speaking for them all. He declared, however, "I have put before you the considered opinion of the highest governing body of this council; laymen and ministers alike, assembled in thoroughly democratic fashion, persons of several races, many states, both political parties, and many different social and economic backgrounds.

"Although the National Council cannot by legislative authority impose its will upon the churches, it is a responsible body . . . whose representatives are officially appointed by their denominations."

The National Council spokesman was one of several religious and education leaders to testify before the House subcommittee.

New NCC Youth Director

The Rev. John S. Wood, of West Islip, N. Y., has been named executive director of the Department of Youth Work and executive secretary of the United Christian Youth Movement of the National Council of Churches, Dr. Roy G. Ross, general secretary of the council, announces.

The new executive director of the Department of Youth Work has been active in the work of the United Christian Youth Movement and in interdenominational youth work for many years.

He is the author of "Whose World," a handbook on international relations, which was published by Friendship Press.

Mr. Wood will lead a delegation of 16 youths, officers of national denominational youth groups, to the World Council Assembly in New Delhi in November this year.

Churches, send your pastors to Plainfield for Ministers Conference, May 1-6, 1961.

What Can You Do?

By "The Old Man"*

In my younger days I always sang in the church choir. For several years it was my privilege to sing also with a group of men. We called ourselves The Cantadores Club. During our existence we sang in some large cities on special occasion. For those trips we had guest soloists. Few of us were ever used in those special parts.

Today I get much pleasure watching and listening to orchestras on TV. Some of the performers make much of body motion and gestures. In contrast there are those in different sections who just stand and make music. When there is a special part they are used. Those special artists are ones I would have you Seventh Day Baptist young people imitate. Choose your occupation, choose early, study diligently, whatever it is do it better, more efficiently, in a shorter time, in every way superior and you will have no trouble because of the Sabbath.

What can you do? "Whatsoever you do, do all to the glory of God" (1 Cor. 10: 31).

* "The Old Man," several of whose articles on vocations will appear in the near future, does not sign his name. He is a respected deacon in his home church and a man who a number of years ago was president of the Seventh Day Baptist General Conference.

May Fellowship Day

May 5, 1961

Theme: The Churches —
Free and Responsible

What is May Fellowship Day, anyway? Did you ever hear this question, or even ask it?

Essentially, May Fellowship Day is not a luncheon or simply an experience of fellowship, though both of these may be included. It is a coming together of the women of one church or of the churches of a community to study into and work toward just relationships in our society, with the conviction that the teachings of Christ apply to all areas of our lives, including those of racial, economic, and civil liberties.

When the observance of this day was begun in 1933 by a small group of women, their concern was child labor and children of migrants. This year is the third in a triennial study of Christian freedom in this order: "Meaning of Freedom" (1959), "Dimensions of Freedom" (1960), and "Imperatives of Freedom" (1961). This is a timely theme since the subject, "Christian Responsibility for Freedom" is the focus of a concerted study by many member denominations of the National Council of Churches.

But why this emphasis on free and responsible churches? Are they not free? Are they not accepting their responsibilities? The implication seems to be that the answer to these questions is negative. That thought in itself is startling enough to make one want to inquire into it. As with all our institutions, the Church should be carefully and frequently surveyed to see if it is carrying out its divine mission in the world of today.

In trying to think through this theme some hard questions press in upon us. Is the minister of my church free to speak the whole truth as he sees it in interpreting the message of the Bible, not only for my personal needs but for the problems of our community, our country, our world? Am I encouraged to act in line with my understanding as a Christian of my respon-

sibility in race relations, civil liberties, the issues of peace and war? Should my church speak out on issues? Are our churches really free, or have we become captives of our culture, our national interests, our sectional interests, even our self-interest? Do our churches declare the judgment and mercy of God, or speak softly in order not to offend? Our lives are so caught up in commercialized pressures and money values that one scarcely realizes how inhuman and unchristian they are. Can the Christian Church make its faith more fully alive for its people? Can the local church be a center of serious Christian commitment in a community where prevailing ideas are secular or static?

In preparation for considering these questions and others you will be interested in a 16-page booklet, *The Churches — Free and Responsible*. Order it from the National Council, P. and D. Dept., 475 Riverside Drive, New York 27, N. Y. or borrow one from a local officer of United Church Women. Attending a discussion group when your committee observes May Fellowship Day will help in getting a broader view. The church of tomorrow will be built on the vitality of the church of today.

Christian Governor in Eastern Nigeria

It is of real interest to believers everywhere that the first African governor of Eastern Nigeria is a Christian. Some find it even more interesting to observe that the Muslim editor of the nation's largest newspaper, *The Times*, was willing to print the testimony of this newly elected governor.

In this testimony given in connection with his installation, Sir Francis A. Ibiam stated that he accepted as "the absolute truth that Jesus Christ is the Son of the Living God, and that for my sake He died.

"Jesus Christ never fails in His promises," the new governor continued. "The Lord has made it possible for me to discharge many and heavy responsibilities which fall to the lot of people in my station in life."

—EPS, Geneva

Deacon S. Erlow Davis

By Leon R. Lawton

The senior deacon of the Lost Creek, W. Va., church, S. Erlow Davis, passed on to his reward March 28, 1961, at the age of 81. Three brothers and two sisters preceded him in death.

On July 3, 1906, he was married to L. Antha Bond. One daughter, Velma, blessed this union, whose untimely death came eleven years ago. He is survived by his wife; one uncle, S. H. Davis, of Daytona Beach, Fla., and several nieces and nephews.

Erlow and Antha established their home on the farm formerly owned by his grandfather, the Rev. Samuel Davis, adjoining the one owned by his father. Here, working together, they earned for themselves a place of respect in the community as dairymen, farmers, and good neighbors. Together they completed many projects in farming for better living. He was a member of the Farm Bureau.

In order to advance his education, Erlow attended Alfred University, Alfred, N. Y., and later was graduated from Salem College. His interest in education led him to serve several years as president of the Board of Education at Jane Lew. He also served as member of the Board of Directors of Salem College.

At an early age, Erlow accepted Christ and joined the Lost Creek Seventh Day Baptist Church. He remained active and faithful as a member throughout his entire life. He served the church in many ways besides being a consecrated tither. He was a teacher of a Bible class, superintendent of the Sabbath School, church clerk, and the senior deacon at the time of his death.

New York Scripture Distribution

An all-time record distribution of 1,240,760 Scriptures during the year 1960 was reported at the 151st annual meeting of the New York Bible Society held in January at the Society headquarters, 5 East 48th Street, in New York. This exceeded by 150,000 the 1959 distribution, which in turn had set a new record for a single year.

Bible Anniversary Year

U. S. Senator Hubert H. Humphrey (Democrat-Minnesota) has introduced a resolution in Congress to authorize and request the President to proclaim 1961 as "Bible Anniversary Year." The senator noted that the Rheims-Douay Bible used by Roman Catholics was issued in 1610, while the King James Version used by Protestants appeared early in 1611. He said that the 350th Anniversary of these two versions should be an occasion for rededication to Bible reading. — EPS, Geneva.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — A delegation of ten members, two visitors, and three children journeyed to the Putnam County church at Carroway on March 25 to attend the ordination service for two deacons. Following the service, a bountiful fellowship supper was enjoyed under the big oak tree behind the church.

A church picnic, held at Tomoka State Park in Ormond Beach on March 19 was enjoyed by fifty men, women, and children. Under ideal weather conditions the group enjoyed a covered-dish dinner at noon, fishing, horseshoes, and just visiting.

We were saddened by the sudden death of Mrs. Nathan Branch (not a member of our faith, but always faithfully attending with her husband), formerly of White Cloud, Mich. The monthly social had been scheduled at their home the week of her death, so it was postponed one week, to be held at the home of Dr. Ruth Rogers on April 1. Nearly sixty attended. A good old-fashioned hymn sing from our new hymnals was the feature of the evening.

Regular services were held on Resurrection Sabbath with our supply pastor, the Rev. Mr. Thompson, bringing an inspiring message "The Christ of Experience." He emphasized that Easter should not be a day on the calendar, but an experience in the heart that can happen any time. Communion was observed.

The men of the church were unanimous in the feeling that a Men's Fellowship be organized. John Leonard was named chairman of a committee to write the constitution and by-laws. — Correspondent.

Keep Up With Youth!

The BEACON

Seventh Day Baptist
Youth Fellowship Publication

NEWS

RESOURCES FOR THE YF
STIMULATING ARTICLES

Subscription \$1.00 per year (six issues). Address communications to the Editor, Box 953, Alfred, N. Y. (Members of the National SDBYF receive The BEACON at no charge.)

SABBATH SCHOOL LESSON
for April 29, 1961
When God's Wisdom Prevails
Lesson Scripture: Job 42: 1-12a.

Accessions

Battle Creek, Mich.

By Baptism:
Dennis Boody
Oliver Davis
Robert Parrish
Lewis DeLand

By Testimony:
Arline Brown Wilson

Births

Brown.—A daughter, Catherine Lee, to Don and Mary (Barber) Brown, of North Bend A.F.S., Oregon, March 11, 1961.

Crawford.—A daughter, Connie Carole, to George and Lorna (Wood) Crawford, of Battle Creek, Mich., March 26, 1961.

Wood.—A daughter, Gloria Marie, to Samuel J. and Ruth (Cranmore) Wood, of Battle Creek, Mich., March 9, 1961.

Obituaries

Bradford.—Arabella Bogard was born March 9, 1872, in Kentucky, and died in Glendale, Calif., Dec. 26, 1960.

In March 1952 she was married to Harry G. Bradford, and they both joined and were active in the Los Angeles Seventh Day Baptist Church. Surviving are one son, John Housholder, one daughter, Mrs. Ruth Jeffreys, eight grandchildren, and two great-grandchildren. — F. D. S.

Churchward.—Everon E., was born in Minnesota, Sept. 16, 1882, and died in Los Angeles, Calif., March 1, 1961.

Funeral services were conducted by the Rev. Francis D. Saunders, pastor of the Los Angeles Seventh Day Baptist Church and interment was at the New Auburn, Wis. Cemetery.

Surviving are: two sons, Dale and Russell; two daughters, Vila Churchward and Virginia Grant; three brothers: Walter, Alton, and Merle, and one sister, Mrs. Eva Payne. — F. D. S.

Davis.—Deacon Samuel Erlow, son of Orlando and Lucinda Van Horn Davis, was born near Jane Lew, W. Va., October 21, 1879, and died at his home near Jane Lew, March 28, 1961.

Memorial services were held at the Lost Creek Seventh Day Baptist Church, March 31, with the Rev. Leon R. Lawton, acting pastor, officiating. Interment was in the Brick Church Cemetery. — L. R. L.

(See more extended obituary elsewhere in this issue.)

Paglia.—Marian Young, daughter of Leicester Angelo Young and Georgietta Sarah Gould Young, was born in Watson, N. Y., Jan. 8, 1869, and died in a rest home in La Crescenta, Calif., Feb. 18, 1961.

She was connected with the now extinct Watson Seventh Day Baptist Church in her early years and in later years was an active member of the Los Angeles church. She was married twice. One of six children, she is survived by two brothers, Seldon Monroe and Frederick Young, both of Westerly, R. I., and a sister, Mrs. Florence Hall, of New Hartford, N. Y.

A memorial service was conducted in the sanctuary of the Los Angeles Seventh Day Baptist Church by her pastor, Francis D. Saunders. — F. D. S.

Randolph.—Althea Jane Davis, daughter of Levi B. and Sarah Jane Rymer Davis, was born at Lost Creek, W. Va., April 25, 1866, and died March 30, 1961, at the home of the Rev. and Mrs. C. W. P. Hansen of Salem, where she had been cared for during the past several months.

She was married to Charles Randolph, Jan. 1, 1890. For many years the Randolphs were residents of Lost Creek, but later moved to Salem where for 28 years he was a partner in the Randolph and Lowther Real Estate Company. The home which Mr. and Mrs. Randolph built in Salem is now a Salem College girls' dormitory, named Althea Hall, in honor of Mrs. Randolph. Mrs. Randolph had been a member of the Lost Creek Seventh Day Baptist Church for more than 75 years.

Survivors include one daughter, Gretah F. Randolph of Salem; two grandsons, Charles W. F., and Donovan F. Randolph, Jr., of Pittsburgh, Pa.; one sister, Miss Girthea S. Davis of Clarksburg; and five great-grandchildren.

Memorial services were held at the Lost Creek Seventh Day Baptist Church, April 1, with the Rev. Leon R. Lawton, acting pastor, and the Rev. C. W. P. Hansen, officiating. Interment was in the Brick Church Cemetery. — L. R. L.

The Sabbath Recorder



BEHOLD, A SOWER

It is no idle thing to sow the Word in human hearts; it calls for purpose, determination, and dedication to the task. Resolutely the sower must move with measured stride back and forth across his appointed field leaving no furrow untouched with the seed of precious truth. What the harvest will be is not for him to say. One sows, another waters, God gives the increase. But let us sow in faith beside many waters, assured that God will prosper the labor of love.